UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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The Cost of Books.

This article, which we hope to make more or less interesting, will turn out at the end to be an advertisement. We deem it prudent to make this explanation, for once we published (at a reasonable price per line) an entertaining sketch from the *Youth's Companion*, of a poor boy who began life on a capital consisting mainly of sound principles, and had grown up to constitute a blessing to humanity. Everybody liked the article thus far; but unfortunately the article went on to say that this poor boy is to-day at the head of a company for the manufacture of a certain drug said to be beneficial to the human system. All of UNITY'S subscribers except one either foresaw the evil and stopped in time, or else read to the end with edification, but this one subscriber felt defrauded and complained bitterly to the senior editor. The senior editor passed on the complaint with his endorsement, and since then we have never dared to print an advertisement in reading matter type without giving warning. Hence this preface.

But we have considerable to say before we come to the advertisement. There are few every-day matters on which people's ideas are generally more vague than on the cost of a book, and naturally, for there are several complex elements that enter into the problem in such a way that two books outwardly similar may be very unequal in cost.

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The third element of cost is the actual manufacture—paper, press work and binding. This is frequently, as will now be plain, only a small fraction of the usual retail price of a book.

The fourth element is advertising, and this is the most uncertain quantity of all. An expenditure of $100 on one book may sell several thousand copies, and on another the same expenditure may not sell fifty.

Now, it is obvious that every one of these expenses must be met, and it is also obvious that to run a business without loss, every copy sold must return its full share of the first and third elements of cost, for these apply equally to every copy manufactured. But the same is not true of the second and fourth elements, for these expenses are a necessary preliminary to selling any books at all, and they are not affected by increasing the number of copies sold.

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Do not send postal orders payable to "UNITY" or to any of its editors, as

(*Continued on page 307*).

THE KINGDOMS OF NATURE;

—OR—

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Being a Following of Matter and Force into Vitality, Vitality into Organization, and Organization into the Various Types of Being Culminating in Man.

—BY—

RANSOM DEXTER, A.M., M.D., LL.D.

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Mrs. Brotherton's reputation as a graceful writer has long since been established by her contributions to *Century*, *Scribner*, *Harper*, *Lippincott* and the *Atlantic Monthly*. . . . Hers is thought-poetry and not jingle.—*New York Letter in Cincinnati Illustrated News.*

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.] CHICAGO, FEBRUARY 2, 1889. [NUMBER 23.

EDITORIAL.

THE Harris-Snider Goethe School has held a successful session in St Louis.

THE belief that all things are working together for some good end is the most essential expression of religious faith.—*John Fiske.*

WE notice that Miss Cora Benneson is writing interesting "Notes from Palestine" for the *Friends' Intelligencer and Journal*, which is one of our best religious exchanges,

THE editor of the *Unitarian Review* makes a valuable contribution to our denominational history, in his article in the January number on "American Unitarianism and German Thought."

MR. EDWARD S. ROWSE, of the Church of the Unity was president of the New England Society of St. Louis at its last anniversary. The year before the same office was filled by Mr. George E. Leighton, of the Church of the Messiah—both able men, of liberal public spirit.

I DO not think common forms of religion will either gain or retain a strong hold upon men who have passed beyond the phase of superstition, so long as its terminology differs so much as it commonly does from the phrases, forms of speech, and tones or inflections of voice which are used in every day life.—*Edward Atkinson.*

THE suggestion was recently made to a mission school worker that his charge would seem to be a good field for calling attention to the domestic virtues; there were so many respects in which the family life among the poor ought to be improved, and possibly might be improved, by pointing out ways of overcoming its unpleasant conditions. The response was so quick and sharp as to give little hope in that direction. The mission school worker looked upon instruction in the domestic virtues as a method of "teaching Christianity with Christ left out," as he phrased it. He would have none of it in his school. This affords another instance of the difficulty which the traditional Christian has in seeing everything good, religiously, in a Christianity into which the *name* of Christ does not enter. Christianity that has no tag on it to designate it, no post-mark to show where it came from, no stamp of authority, is no Christianity to be sure of or trusted.

MR. PENTECOST, in the first number of the second volume of his *Twentieth Century*, reviews the first year's work for social and religious reform from his independent platforms in New York, Brooklyn and Newark. While we sympathize with his "profound conviction" that great truth is contained in the conservative orthodox as well as radical liberal belief, and with his desire to keep his platform broad all the way up and down, yet where he refers to the "operation of natural law to which our social arrangements should correspond" as opposed to the will of God, and states that our "social environment is what we make it not what God makes it," and that the poor are to be raised into confidence through better conditions of environment alone, we think he fails to touch that deeper strata of faith which makes natural law and God's will identical, which makes our social environment just as much God's work in the large ordering of His universe as our own, and which makes the problem of poverty solvable through education and moral enlightenment of the individual poor man as well as by a juster ordering of the relations of capital and labor.

A THOUGHTFUL brother in the ministry commends to us a question so vital that we ask our readers to consider it with us. It is this: — "How to organize and interest boys as we find them in hotels, stores, etc., in things religious. I am not satisfied with merely literary entertainment and amusement. I once organized a secret literary and social organization with an initiation service and committed it to the hands of young persons, but it soon all ran into dancing, and then exploded in silence. I see in every place hundreds of boys who have no mental discipline but are learning business, and we can do nothing with them. Robert Elsmere's story-telling strikes me as perhaps the thing. Who will bring together the stories—from life and fiction—to aid the too busy minister? The Lend-a-Hand clubs do not do the work, nor the Agassiz clubs. Think of these things."

WE cannot have our attention too frequently drawn to Schleiermacher, whose influence has been so great in the reconstruction of modern theology. Mr. Allen quotes Prof. Philip Schaff as calling him "the greatest divine of the nineteenth century." Schleiermacher emphasized the *sentiment* of religion as existing independent of all doctrinal forms whatever; the *religious life* was something that might go on whether creeds were accepted or rejected. This passage is given from his own experience: "Religion was the mother's bosom in whose sacred warmth and darkness my young life was nourished and prepared for the world which lay before me all unknown; and she still remained with me, *when God and immortality vanished before my doubting eyes.*" It was such sentiments as these which, working in the minds of New England Transcendentalists, and finding expression in some of them, roused Professor Norton and the old school Unitarians to debate and conflict. To the men of logic and "business" all such talk was nonsense. It was "vague, delusive, and sophistical." In Schleiermacher's system "all sharp bounds of doctrine disappear; and this simplicity of method (basing all on the facts of *Christian consciousness*), carried out with the wonderful wealth and fervor of his exposition, makes him the great master of liberal theology, by whatever name his disciples may be called." It is not to be forgotten that to Schleiermacher we owe Strauss, who, whatever we may say of the mythical theory of his "Life of Jesus," did more to remove the scales from the eyes of biblical interpreters, to free men from false methods of reading the Scriptures, than any man of his age.

MARCUS AURELIUS.

The "Thoughts" of Aurelius are to be taken as a part of the world's Scripture. They are full of the purest ideality, nay, based on it, and of the highest religiousness. They should be read in George Long's excellent translation, and of this, G. P. Putnam's Sons, of New York, have issued an exquisite edition in their beautiful "Knickerbocker Nugget Series." The publishers have headed the announcements of their dainty editions in this series with a definition of Nugget, "a diminutive mass of precious metal.'

Aurelius is "precious metal" indeed. He is to be read slowly, and then will arise a love and veneration for him. Then he is to be read again slowly, and with much comparison of one place with another, and much gathering of many passages into one assemblage so that they may shine on each other and show thus all together their unity and the glory of their thoughts; and then will arise more love and veneration, and a worshiping temper of mind. 'Tis noticeable to a loving reader of Aurelius that his ideas are few, very few, and forever repeated in divers forms, and even the forms not many. But this means simply that Aurelius lived with the grandest ideas, and these perforce are few. Also two or three places where he enumerates and epitomizes are very valuable. Such is his nine rules, which he likes to consider as the same in number as the muses, in Chapter XI. These nine rules I may condense, but very insufficiently, thus:—1. Lower things are made for the higher, and the higher for each other. 2. Observe men carefully. 3. Judge very warily. 4. Remember that thou also doest wrong. 5. Reflect how little at best thou *understandest* about others. 6. Remember that we all must die. 7. 'Tis not men's acts but our opinions of them that hurt us. 8. Anger at injury, not the injury, is what pains us. 9. Kindness is invincible if it be genuine. So does one passage in Aurelius bear on another that I have filled the margins of the passage containing the nine rules with seventy-nine references to other passages in the "Thoughts." In another passage, Chapter II, Aurelius states together five injuries of the soul, thus:—1. To be unresigned to anything, which is like being an excrescence on the Universe. 2. To turn away from any man angrily. 3. To be overpowered, either by pleasure or by pain. 4. To be insincere. 5. To do anything thoughtlessly and without an aim. Around this passage I find that I have gathered one hundred references to other places in the "Thoughts," where these principles are expanded. In Chapter VIII, they are put in one sentence, "Every nature is contented with itself when it goes on its own way well; and a rational nature goes on its way well, when in its thoughts it assents to nothing false or uncertain, and when it directs its movements to social acts only, and when it confines its desires and aversions to the things which are in its power, and when it is satisfied with everything that is assigned to it by the common nature." In Chapter IX, the rules are reduced to three, in one sentence, "Thy present opinion founded on understanding, and thy present conduct directed to social good, and thy present disposition of contentment with everything which happens—that is enough."

J. V. B.

THE GOSPEL OF LOVE AND FREEDOM.

While Lutheranism and Calvinism have a German and French ancestry, Unitarianism had its birth in the very strongholds of the papacy. Its forerunners are Italian and Spanish. Mainly in Italy sprang up the "gospel of love and free inquiry" which afterwards found its way into all parts of Europe. *Fra Bernardino Ochino*, a Franciscan friar, and later vicar of the Capuchins, whom Bonet-Maury speaks of as perhaps the grandest figure "that had appeared in Italy since Savonarola," fell under the persuasive spell of Valdés, a Spanish mystic who had gained disciples at Naples, and became a convert to evangelical doctrines; yet while he spoke out his convictions of the truth of the new doctrines, his biographer refers to the "infinite patience" with which he put up with "the invocation of saints and of the Virgin, and the thousand puerile practices of the Roman cult." But in six years that chrysalis of mysticism in which he wrapped his thought could no longer conceal his heresy, and in August, 1542, he was summoned before the Inquisition.

"Three courses now presented themselves to him: to make open profession of his evangelical faith, and perish like Savonarola; to submit himself to the judgment of the church by abjuring his belief; last, to flee far from Italy which almost adored him as a divine being and which he for his part loved as a mother." He chose the last, seeking liberty in exile.

For a while he became pastor of the Italian church at Geneva, where ten years later Calvin helped burn Servetus. Then after various wanderings and persecutions he reached London, where he resided for more than five years, and where in the "Strangers' Church," as it was called, some of those heresies were dropped, and some of those disciples made who are the true antecedents of the Unitarianism of to-day. "All the questions that have since been agitated were revolved in his brain; and he threw out a number of heresies which were to be accepted as truths two centuries after his death."

Both Servetus, a Spaniard, and Socinus, an Italian, shared the spirit and were confirmed in their convictions by the bold oratory and subtle thought of Ochino. An old man with silvered head, he was called back to the continent, and he became a pastor of the Italian church, made up of exiles at Zurich. For eight years he preached, consoling the afflicted, his house open to exiles. Since the burning of Servetus, nothing so pronounced and bold had appeared; but he said, "Truth overcometh all things." But one day he was denounced to the magistracy by a merchant of the town, who had heard his heresies spoken against while at a fair at Basel. The charges were taken up. His own colleagues, fearful of the consequences, deserted him in the hour of his peril, and he was condemned without even the privilege of defending himself. "A widower, accompanied by four children, he set forth on his journey of exile, in the depth of winter, at the age of seventy-six. After having been repulsed in succession from Basel, Muhlhausen, Nürnberg, and even from Krakow, and having lost three children owing to sickness and privation, he succumbed beneath the weight of so many insults and sorrows, and died in Slavkov in Moravia (1564). His martyrdom had lasted nearly a year. But by his preaching and his writings he had brought light to the minds of many who entertained his doctrine, at Geneva, Basel, Augsburg, London, Zurich and the Val Tellina."

He has been designated as the first agitator of theological thought in England after Wicklif. He preached a refined Arianism. He had access not only to Queen Elizabeth, but to Cranmer and the best minds of the realm, and was every way worthy of the noblest fellowship. "Bernardino Ochino — and this is what constitutes him a figure so original — exhibits in epitome, by the sweep of his thought, the whole curve described by Protestant dogmatics, in the sixteenth and seventeenth century."

It is interesting to notice, what is true in all genuine religious movements, that Ochino, no more than his teacher Valdés, had in the beginning any thought of reforming the church. The wish, the earnest desire was, not to interfere with the outward and general measures of a venerable institution — *not to reform the church*, but *to reform men*. There is a fascination in this thought if not also a deep wisdom. If we can reach men, if we can stir the finer emotions, the deep motives of character — if we can arouse in the individual the spirit of earnestness and devotion, the intense love of justice, the unfaltering fidelity to truth, how paltry and small become the externals of religion! We may retain the ceremonies of worship or not, as each is moved to do, by his own taste or preference. The transformation of the life having been effected, all else is secondary. In such a mood, men say that all this contention over mere forms, all extra emphasis upon mere theories of belief, or pertinacious assault upon old doctrines of the mysteries of faith, are rather destructive than helpful of spiritual progress. The true policy is rather to ignore these matters. They may be defective, but they are not essential. Conform to ancient usage for the sake of peace. Let the old church continue externally as it has always been. Yield to all the constituted authorities, but appeal to the individual soul! Rouse it from its lethargy, fill it with the light and love of God, and so infuse new life into forms that are dead.

In this stage of feeling we find all the reformers. We see it equally in Luther and Ochino — still practicing the "divers idolatries" of the Papacy, invoking the Virgin and the saints, and long after these forms afforded them any satisfaction or help.

By and by, however, these outward rites, these concessions of the reason, which they had tried to believe were harmless, assume another aspect. It is discovered that to the common mind comes little discrimination between the symbol and the thing signified. To most men, in fact, the external form, the ceremony, the confession, the visible observance, is the larger part of religion, and at length becomes its substitute. If they keep up appearances, if the outside of cup and platter is clean, if they are on the side of respectability, they see nothing more required of them. Yet no reformer was ever satisfied with this. Not for this was he born, not for this did he enter upon his work, not for this will he yet brave exile, risk his life and perish if need be by violence or starvation. He comes to see that these forms are obstructive — that they bar out the realities of faith and the graces of religion. Where is sincerity, they ask, under these habits and restrictions? Where love to God and love to man or any freedom to appreciate worth and beauty beyond the mere shell and dead letter of worship? Then he raises the voice against these false stewards of truth and duty. He smites them with heavy hand. His words, as Luther's were, are half-battles, and ring as heavy hammer-strokes against that venerable institution which by the increase of light without has now become a fortress of error and unreality.

Over and over again the question is put to us, Can we reform the man and leave the ancient custom intact? And the verdict of history has been, We cannot. The moment a man is reformed, his thought rises to a new plane of progress or reason, and institutions must be constructed to correspond. The oyster can never be anything but an oyster so long as it sits clothed in an oyster shell. Just as fast as light, which is the life of institutions, comes into them, they must be transformed, they must cast off the shell of imprisoning error or superstition and take new shape; they must build themselves more stately, at least more worthy mansions, as the swift seasons roll — leave their low-vaulted, their petrified past, and look up to heaven through a dome more vast, until at length they shall be free —

> "Leaving their outgrown shell
> By life's unresting sea."

L.

CONTRIBUTED.

I MAY BE COUNTED TRUE.

Upon the shore of life I stand;
An ocean, tossing to and fro,
Sweeps from my feet, no glimpse of land,
No pathway telling where to go;
What can be counted true?

Yet, go I must into yon whirl,
'Twas so decreed when here I came,
Defiance I must boldly hurl
To tireless storm I cannot tame;
May I be counted true?

What moves me on into this stress?
Incessant action all around.
I cannot this great law transgress,
No culprit yet hath pardon found;
I must be counted true.

The hand reluctant cannot guide
My bark upon that stormy sea;
The danger spots that me betide,
The quailing eye can never see.
Shall I be counted true?

And must I venture all alone?
Yes, trembling heart, 'tis so decreed,
Thy faults none other can atone,
Nor take the glory from thy deed,
If thou art counted true.

Oh must! Oh ought! Ye voices stern,
I cannot break your dread command,
Nor from your bidding heedless turn
To seek and clasp a softer hand.
May I be counted true.

Compelling must! Sustaining ought!
I heard ye as the voice of God;
My little boat its course then sought,
And found as 'twere a path well trod.
I may be counted true.

S. HAMLET.

THE PRAIRIE FARMER AS A CHURCH-GOER AT THE CROSS-ROADS.

It is a chronic problem of the churches how to man their pulpits well. From Dakota prairie land this letter comes from one who knows the secret of *womaning* our missionary pulpit:

We are up here on the prairies—Miss Putnam and I—holding a protracted meeting with the Union church organized here last summer. As I looked at our audience of sturdy, earnest men, women, children and babies last night, I thought of your question about our western farmers; and now while Miss Putnam is answering the farmers' questions about Miracles and Prayer, I will try to tell you about these men of the prairies.

Many of them are the second emigration from New England, their parents settling in Wisconsin, Illinois and now the children taking this new country. Those farmer friends of yours you think so much of, are not above the average western farmer in character, save in *tenderness*. They must have had great-hearted parents who loved each other very tenderly to have so deepened this side of their children's natures. But in sturdy honesty and independence, this neighborhood is quite equal to that. They read the newspapers, and in the winter occasionally a book, but do much more thinking than the western business man. We find them ready to listen, as I never knew any other congregations to listen, and accept "common sense" religion readily. They seem to have outgrown prejudice on these prairies, if they brought any with them. The church here has in it Presbyterians, German Lutherans and Congregationalists; but as the Presbyterian said the other day, she sees that "theology can't save people," and the Lutheran is enthusiastic over the thought of our Unitarian sermons. The Union seems to be growing firmer and on our line of thinking.

This morning when we came to the breakfast table, I saw "Daily Strength" lying on the plate of the host, and we read together the same words you did. I was never more impressed with what we can do with this little book.

ELIZA T. WILKES.

TWO LINES OF BATTLE.

One of the most trite observations concerning human life, trite because true, is that history repeats itself. The recent tariff discussion threshed the same straw which has been flailed from the beginning of our government. But that irrepressible question is not the only one which has been considered. Wm. H. Seward announced a very important fact when he declared that an "irrepressible conflict" was being waged between freedom and slavery. The simple understanding of that fact as a fact was an immense gain to the anti-slavery clause. Everybody knew of the conflict, but the political powers of the country for years were dominated by the belief that the conflict was repressible by compromise. Lincoln came to the fore-front of history through his clear perception that this was a simple question of right and wrong. The conflict was fought out and settled on that line. Slavery was wrong and that was the end of it. Another "irrepressible conflict" is before us. This is the conflict, in our country, between temperance and intemperance. It will be a great gain when the fact that this conflict is irrepressible is recognized. Whether seen or not it is a fact, and, as Lincoln declared with reference to the slavery question, it is a simple matter of right and wrong. The conflict has been waged for a long time along two lines of battle. The first line is that of total abstinence from alcoholic liquors as a beverage. The most effective, earnest, moral suasion work for temperance for a half century has been along this line. The Washingtonian movement, the Sons of Temperance, the Reform Clubs, the Woman's Christian Temperance Union, and many others have been based on the total abstinence principle. Some have tried to fight on the line of moderate use, but no effective, influential work on that line can be pointed out. No enthusiastic body of workers has been rallied along this line. It is morally weak. The moderate user is not likely to go to the drunkard and ask him to abstain. He knows that he will be met with the reply, "You drink yourself." It is unsatisfactory to answer, "But not so much as you." The temperance advocacy based on moderate use is nerveless. It is much easier for those on this line, instead of fighting the enemy, to turn the guns of their criticism against the total abstinence army for taking what is thought to be an extreme position. This is very commonly done. There are hosts of moderate users whose chief temperance activity is that of criticising more energetic temperance workers. The total abstinence line is one of the two lines of battle on which this irrepressible conflict is to be fought out. The second line is that of the prohibition of the traffic in intoxicating liquors as a beverage. Alcohol will be used in the arts and sciences, but the sale as a beverage, found in the saloons of the country, is a gigantic nuisance, which largely fills our alms-houses, prisons, asylums and cemeteries. Several states, as Maine, New Hampshire, Vermont, Rhode Island, Kansas, Iowa, have outlawed the traffic. It is probable that in other territory as large as them all it is outlawed by what is called local option. This is the "squatter sovereignty" of the temperance question, the recipe which Stephen A. Douglas offered as a cure for the evil of slavery. While it has done much, it is ineffective in one case as the other. In Massachusetts liquors containing one per cent or more of alcohol are by law deemed "intoxicating liquors." A three per cent rule was found so open to abuse that it was abandoned and one per cent substituted. A UNITY worker has recently proposed to reorganize legislative opposition to the liquor traffic along a new line; that is, the prohibition of the manufacture and sale of distilled liquors. The absolutely fatal objection to this is that it leaves the entire saloon front unbroken. It only asks them to confine their sales to wine, beer, ale, cider, etc. The enforcement of such restriction would turn upon the percentage of alcohol, perhaps thirty, instead of three or one per cent. All the drunkenness of antiquity would be on the temperance side of such a line. The drunkards of old time were chiefly wine drunkards. It has been thought that the distinction between fermented and distilled liquors would furnish a more "natural line" for the purpose of legislative restriction. But distillation does not change the character of alcohol. It only increases the proportion found in a given amount of liquor. The "natural line," inasmuch as it is the alcohol which chiefly does the mischief, would seem to be that between liquors which do and those which do not contain injurious qualities of alcohol. It is clear that both fermented and distilled liquors are upon the same side of this line. To make distillation the condition of legislative restriction is impracticable. The temperance armies cannot be rallied along this new position. The conflict, as in the past, must continue upon the two lines of total abstinence from alcoholic liquors, as the safe rule of personal habit which gives a man power with his fellow-men, by both precept and example; and the prohibition of the traffic in alcoholic beverages, as a matter of public policy, duty and right. The saloons are by their nature schools of intemperance which would cease to exist but for constant recruiting from among the young men for the army of drinkers. Abundant means of conducting these schools would be found if they have the range of wines, beer, ale, cider, etc., all of which so readily admit of strengthening with alcohol, and which are sufficiently harmful of themselves.

LYMAN CLARK.

TO CHARLOTTE KATHERINE.

The shepherds left their flocks, and wise men came
From Orient lands with precious offering
Of myrrh and frankincense; so now I bring
The child my humble tribute with the same
Meek wonder, led by that eastern star's dear flame
Within man's soul forever shimmering,
As every birthday do the angels sing,
And peace and good will unto men proclaim.
Dear little babe, thy helplessness hath bred
Such tender pity in our hearts for all
Thy kind, that we are nearer God for thee,
Thou word of Love, nearer when there shall be
Prepared for least a welcome, nestling wall
Of family kindness, and their hunger fed.

MARSHALL ILSLEY.

JESUS AND THE CRUCIFIXION FROM THE JEWISH STANDPOINT.

The largest audience of any yet assembled by the Chicago Institute lectures gathered to hear Rabbi Hirsch's last address, given by request. After a few words from Messrs L. F. Head and J. Ll. Jones concerning the purpose of the Chicago Institute and the succeeding course of lectures by Mr. W. Alexander Johnson, the lecturer of the evening began his address by commenting upon the difficult task before him. I do not question, said the lecturer, the existence of Jesus of Nazareth, though it has been doubted, notably by Bruno. We have no real biography of Jesus, nor was his influence on contemporary thought as great as to be inferred from the Gospels. His name is almost ignored in contemporary annals. The Gospels themselves were not the work of eye-witnesses, and even conservative biblical scholars acknowledge them to be composed of fragments collected during the earlier years of the second Christian century. Matthew's artificial and systematic account, written one hundred years after Christ, was an elaboration of these fragments with universal elements. Luke's account is diametrically opposed to Matthew's, and Mark's a colorless mixture containing extracts from both, a collection of Jesus' logia (sayings). Internal evidences, quotations from the Old Testament, etc., show that our Gospels were composed by writers removed by two centuries from the events they described.

The Mischna was written in consequence of the influence of Christian doctrine. The narrative of Jesus' life passed orally from mouth to mouth, the legal element in it arising naturally, and being soon overlaid with the miraculous character in tales and legends. The Gospels, like the Mischna, are constructed on mere mechanical principles with no chronological order (as even conservatives admit), the sayings grouped according to verbal form rather than subject matter. The fourth Gospel is a philosophical reconstruction of the life of Jesus, widely varying from the synoptics, which mention miraculous deeds wanting in John, crowd the public activities of Jesus into one year, and even name a different date for Jesus' death. A theological afterthought placed it on the fourteenth day of Nisan that Jesus might represent the Paschal lamb. The fourth Gospel may be summed up as an ideal spiritual work, written about 150 after Christ, Asia Minor its home. Being an impostor implies consciousness in the agent; the Bible writers were not guilty of this. The Gospels, though they do not present a reliable picture of fact, yet give us an insight into the soul aspirations of their time; in the life of Jesus we have the pediments of truth on which all higher truth shall rest. Thus, after careful examination of the Gospels we might almost despair of separating the artificial from the reliable data but that the history of contemporaneous Judaism throws a powerful light on the time.

Jesus belonged to the Jewish people, who were under Roman dominion. Rome's need was dire, and through the procurators, she swooped down with her vulture's beak and talon upon the defenceless Jew. The oppressed people looked yearningly for a Messiah. Not a savior to redeem them from religious sin, but one who should restore national independence, conquer with the sword. Neither as to the person or character of the Messiah were the Jews agreed. Israel was rent into parties. The Pharisees never lost hope that the foreigners should be driven from Palestine, they believed in the religious mission of Israel, they preached a world to come of peace and righteousness and as a corollary from this doctrine, the resurrection of the dead. The Sadducees meanwhile continued to do priestly offices in the Temple, entertaining no national dreams. The Essenes were Quietists, who took no interest in the current of contemporary life, guarded against innovations of all kinds, believed not in marriage, and lived in a communistic state apart from the outside world. The influential Pharisees insisted upon certain observances, and even kings must conform to their demands. A class of people holding office for revenue only, affected for Pharisaic institutions a zeal they did not feel. These, not the Pharisees themselves, were those against whom Jesus railed as hypocrites, wolves in sheeps' clothing. The Pharisees themselves were the friends of Jesus, who is said to have been an Essene, but whose doctrines and method of teaching were in reality those of the Pharisees. The new world, the Kingdom of Heaven, were a part of his expressed hope and belief. But Jesus differed from the Pharisees in tolerating the Roman dominion.

Jesus was of the Galileans, the Swiss of their day,—a people, rough in speech and hand, with an intense love for liberty. Of Christ we know little. The miracles are not only unhistoric, but, with exaggerations, patterned after the Old Testament miracles wrought by Moses and Elias. The rationalists explain the miracles as a special interposition through natural law. This would make of Moses a circus juggler; of Jesus a mountebank and impostor. Our thought of these great spirits is too high for such conception.

Jesus' position has been misconceived; he was not the teacher, but the creature of law. The Jewish Rabbinical literature embodied comments upon the law from the Old Testament text. The preacher exhorted the people to righteousness, taught by parables, explained texts from prophecy. Jesus, expounding not the law but the prophets, yet differed from the preacher in his intense love of the lower classes. He preaches to, works with, and lives among them, thus exciting the wrath of the Pharisees, who held the common people in contempt. Jesus believed profoundly in the immediate coming of the Messiah, the thought was floating in the air, and in a passing rapturous moment he declares that the Messiah is here—*he* is the Messiah, he will go to Jerusalem. He had fallen a victim to his own lofty consciousness.

Jesus taught no new religion, nothing apart from Judaism, rom orthodox and Rabbinical traditions. Even the Lord's Prayer, sweet word of hope and consecration, that cup of strength to the weak, that inspiration dispelling the chill of death in the radiance of the dawn of life—this noble utterance was but a collection of pearls from the Hebrew literature, used then and now in the Jewish synagogue. Jesus taught no new morality. The Golden Rule had been voiced eighty years before by Hillel. Yes, Hillel and Jesus inculcated the same noble principle, the former for *reward*, Jesus for the pure love of righteousness.

Jesus' death was not desired by the Jews; to them he was not dangerous, but to Rome, the reigning family and to the priests holding office. Over against the temple the priests had established lucrative shops for the barter of sacrificial necessaries. By his opposition to these, Jesus won the bitter hostility of Ananias and Caiphas.

The Jews did not crucify Jesus then, but by what proof shall we substantiate the theory? First, the Jews had no right of penal jurisdiction. Sixty-three years before Jerusalem belonged to Rome, Rabbinical penal jurisdiction reflected a horror of capital punishment. There were but four modes of the death penalty,—stoning, burning, throttling and killing with the sword, all executed in the most humane manner possible.

Again, a certain legal process was necessary. Before condemnation the court must convene and deliberate, there must be not less than two witnesses *to the fact*, (circumstantial evidence was not admitted); then the court voted, the youngest first, after which a night intervened; one voting "guilty" could change his vote on the following day to "not guilty," though the reverse was not true; and repeatedly during the process of the trial the defendant was invited to come forward and speak in his own behalf.

The culprit must also have been warned by a witness of the consequence of his crime before committing the act, and unless such was the case no death penalty could be pronounced.

The four Gospels do not agree as to time and place of the charge, nor as to the character of it. Matthew places it in the night time. But the Jewish law prohibited trial by night or on the eve of a holiday or Sabbath. As to the charges, only two could have been suggested—that of seducing the people to idolatry, which was not brought up; and that of blasphemy, which is untenable, as it was common with the Jews in the Old Testament, and is to-day, to call themselves Sons of God.

We conclude then, either that the crucifixion did not take place as represented in the Gospels, or if so, against all regulations of Jewish law. The Jews were said to call clamorously for Jesus' death, and yet for the death of the brother of Pontius Pilate, a man they hated, they compelled the procurator to make reparation. Also Pontius Pilate is pictured as a weak man, wavering between good and evil, while Philo describes him as a person of violent temper. Furthermore, the Jewish law provides that but one Jew should be killed in one day, and according to the account three were executed. Crucifixion was not a Jewish form of death. But even supposing that the Jews did crucify Jesus, they should be thanked rather than condemned by orthodox Christianity as thus opening the door for the redemption of humanity. And if Jesus was very God, the Jews could not have helped the matter.

That one cross on Golgotha has involved for the Jew eighteen centuries of suffering. To-day a brighter time seems dawning, on the horizon ascends the broader steps of day, and prejudice falls away as mist before the rising sun. Jesus brought a gospel of broader humanity, a prophecy of higher ideals; the world is better for his coming, purer for his going. In the temple of Truth the name and words of the prophet of Nazareth glow brightly. He taught no new religion, but left us a prophecy of the better time when hatreds will be laid aside, and through the Christ-like spirit will come that hoped-for world of righteousness, justice and peace. Religious fanaticism may invoke Jesus' name to erect a new cross, yet in the temple of saintly souls will ever remain a niche for that true prophet. Like rays of light ushering in the conquering glow of day, will ever stand the life, the thought of Jesus of Nazareth.

B. G.

THE UNITY CLUB.

SUNDAY EVENING SYMPOSIUMS.

It has been delightful. We spent two hours and a half, from 7:30 to 10 on a recent Sunday evening in the parlors of an old resident, antislavery and other reformer, discussing the "Ethical side of the Tariff question." There were present thirty-two men and women of the highest social standing in the city—Episcopalians, Congregationalists, Baptists, Spiritualists, Presbyterians, Christian Baptists, Materialists, Unitarians, Swedenborgians, Methodists,—ten different sects and classes. The last half hour was spent in social intercourse in a free and easy way. We have these meetings, when convenient, every two weeks. They began with a talk and conversation on Matthew Arnold, his home, life, and writings; next we took for our subject "George Eliot, Macbeth and Fatalism"; then "Darwin and Evolution." If we had all been Liberals—we all were—but if none but Unitarians and Agnostics had been there, it were not worth while to make mention of our Symposiums; but to have ten churches in the city represented and interested, and many taking part in the discussion, it seemed an unusual thing. Of course it started with the Unitarians, and a Unitarian leader, and the house was that of a Unitarian, but no one seemed shocked at the thing, all praised it as a most enjoyable, instructive and religious affair. Instead of secularizing the Sabbath, as would have been said years ago, it was remarked that it lifted the imaginary line, separating secular from sacred, and made Sabbath and subject divine. It is most refreshing to see this larger way of spending Sunday evenings, in a city intensely orthodox heretofore, and still so The ordinary prayer and conference meeting is openly condemned in our ministers' meeting by the leading clergymen, lectures being substituted, and so the liberals are having sympathy and support. For five years I have maintained Sunday evening lectures from three to six months in the year; this year I arranged to hold fortnightly church services, and give the other two weeks to these moral and social Symposiums.

Why isn't this a cultivable field for Unitarians? Why is it not an excellent method of bringing the churches together, of increasing acquaintance and cultivating sociability? I believe it will tend to broaden men's religious views; to make citizens feel that brotherhood and humanity are larger terms than sect and creed; that all human interests are religious interests; that the great questions discussed in the newspapers and magazines and novels in these days are suitable topics for sermon and symposium by minister or layman; that religion is something more than the worship of the Unseen; something even as beautiful in widening and glorifying the mission of man and the horizon of life. Fall River is not going to let Doctor Hale, Doctor Newton, and a few more Liberals monopolize Sunday classes for the study of politics and social questions. I think this enterprise, or rather these informal conversations, have been made possible by the formation, a year ago, of a Browning Club (of seventy-five members), and which still flourishes, a child of the Unity Club and almost its rival. Let Unitarians try this kind of meetings a little more, and bring people together on the higher human plane.

A. J. R.

In religion, one earnest unextorted assertion of belief should outweigh, as a matter of testimony, many assertions of unbelief. The fact that there is a gold region is established by the finding of one lump, though you miss the vein never so often.—*Browning*.

CORRESPONDENCE.

THE MONTANA INDUSTRIAL SCHOOL.

The "Montana Industrial School" is the only organized Indian missionary enterprise of the Unitarian denomination. "Ramona Ranch," containing two hundred acres of well selected land granted by the Secretary of the Interior for its use, is located seven miles from Custer Station on the Northern Pacific railroad. Under our contract with the Indian Bureau the government pays $108 annually for every pupil of school age who is fed, clothed, instructed and cared for at the school. The attendance is not yet as large as is desired, there being but twenty-two pupils enrolled, while fifty can be cared for. But the school is steadily, though slowly, gaining the confidence of the Crows, and there are many indications that they are beginning to realize both the value and the necessity of education for their children, and that the future success of the Montana school will depend upon the measure of its support by the churches, societies and individuals of our faith. The location of the school was decided upon in July, 1886, after a personal inspection of the ground by Rev. Henry F. Bond, the present superintendent. We were looking for a place where the need was greatest rather than for one where the work was easiest, and we found it here. The school is a light in a dark place, and if heartily sustained by the denomination will successfully accomplish its beneficent mission.

The great need of the school is now a young, zealous field missionary, who will visit the Crows in their villages, learn their language, aid them in their efforts to meet the demands of the new life of civilization on which they are compelled to enter, and secure, as by this personal contact he could easily do, all the pupils that the school can care for. Such a man can do a great work for both Indian and white settlers. He can doubtless be found if the money to send him is provided. The multifarious demands of such a school as ours allow the superintendent no time for this important work. Mr. Bond, while admirably qualified for the pioneer work of establishing this school, will soon have to relinquish it to younger hands. It is essential to the future prosperity of the school that his successor be well qualified, and no training could be better than the experience of this field missionary. Miss Crosby, the devoted and efficient teacher, is likely ere long to be compelled by other duties to resign her position. Who will volunteer to take her place?

The school, while carried on under the auspices of the American Unitarian Association, depends for its support upon the voluntary contributions of the churches, Sunday-schools, the Women's Auxiliary Conference, and individuals of our faith. That support should be assured by annual pledges that the school may be relieved of uncertainty and anxiety.

The southern and Indian educational work of the American Unitarian Association is in charge of a commission composed of Rev. Grindall Reynolds, Mrs. A. Hemenway, Mrs. S. H. Bullard, Mrs. Kate Gannett Wells, Mrs. Richardson of Lowell, and Mr. Thomas Gaffield, to whose good management it can confidently be intrusted.

The larger number of pupils the smaller the *pro rata* cost, but it is safe to say that five thousand dollars annually should be raised above all receipts from the government. There should be no difficulty in raising this sum for the only Indian mission work in which we are engaged. Nearly twenty years ago when President Grant decided to place the Indian tribes under the care of the religious bodies of the country, we claimed and were accorded a share in the good work. Other denominations have worked zealously during all these years in fulfillment of their pledges and are now expending over a quarter of a million dollars annually in Indian educational work. Shall we, who have just now entered seriously upon the work, fail to maintain our one Indian mission school in a manner worthy of our denomination?

J. F. B. Marshall.

25 Beacon St., Boston, January, 1889.

Editor Unity:

Your brief quotation from Mr. Dole's new book, in a recent number of Unity, interests me much, as does everything from the pen of that earnest, sincere minister of a rational faith. But why, "We believe in the *imitation* of Jesus Christ, and all God's heroes, teachers, martyrs, saints and benefactors?" Why *imitate* anybody? Let us by all means be inspired by the spirit, encouraged by the lives of the great and good of all ages; but let us *imitate* nobody! The best compliment we can pay to Jesus, or to any of the world's benefactors, as it seems to me, is to live, each one of us, the simple and sincere life of an independent individual, acting out the noblest possibilities of his own nature, as they have done. The reason Jesus has been a helper and inspiration to many is that he so lived,—a manly, independent individual, doing an honest man's work for mankind—imitating no one.

Christianity has made parasites instead of persons, by preaching this counterfeit doctrine of dependence and "imitation." It pains one who is alive to this fatal defect in the popular theology, to see the "damaged phraseology" of an invertebrate dogma, chosen to clothe the manly faith of rational religion—and such, I know, is the faith of Mr. Dole. Faithfully yours,

Lewis G. Janes.

THE STUDY TABLE.

What the Wind Told to the Tree Tops. By Alice Williams Brotherton. New York: G. P. Putnam's Sons. Price, $1.25.

If the February wind of 1889 is telling such good stories as these to the tree-tops in our vicinity, we would like to muffle up and go where we could have some shaken down upon us. There are twelve of them in this collection, one for each month in the year beginning with the Christmas month. Some are in verse and some in prose, with several finely engraved illustrations. The book is tastefully bound in cloth and printed in clear open type on embossed paper. Those who are acquainted with Mrs. Brotherton's writings, will be glad to know of this new book for the children.

E. T. L.

The Law of Equivalents in its Relation to Political and Social Ethics. By Edward Payson. Pp., 306. Boston: Houghton, Mifflin & Co.

We have read this work with much pleasure, for it is truly noble in tone. If it have not skill in execution to match its high tone, it has enough at least to impress and instruct the reader with the truths which the author handles. We may wish that, in a work of such character, aim and matter, the writer had been a little less rhetorical, a little plainer and more substantial in style; but at least we are carried along by his earnestness. By the "Law of Equivalents" the author designates the inexorable conditions affixed to success of any and every sort. This law he states in three parts (p. 13):—1. The price of any achievement is not a matter of amount but of kind—"specific reward being attached to specific effort, and specific experience to specific payment." 2. The payment must be precise in kind; there is no barter of one kind for another; no "exchangeable values." 3. The law "frequently demands variety of payment, but accepts no surplus endowments or offerings in one direction, to atone for lack in another." This law the author applies to many situations, in chapters on Enterprise, Government, Civilization, Time, Thought, Purity, Personality, Woman-Suffrage, the Family Education, etc. These subjects show the scope and the high purpose in the work. The plan, however, is worthy of a treatment less sketchy and rhetorical. But the book is very wholesome and will quicken thought of a useful and fruitful kind. The book is well made, paper excellent, type large and clear.

THE HOME.

CHILD NATURE.

A man may be noble and great,
 And a woman tender and pure,
But their knowledge, if deeper, is less divine
 Than childhood's innocent lore.
Ah! why should we wonder at this?
 For Christ on the little ones smiled,
And we often lose with the lapse of years
 The flawless faith of a child.

A man may be gallant and gay,
 And a woman joyous and bright,
But they seldom keep through the waning years
 The passions of pure delight.
Ah! why should we wonder at this?
 For Christ on the little ones smiled,
And a harmless lightning of laughter plays
 Round the guileless lips of a child.

Then happy are those who cherish
 Youth's hopes and its fleeting tears,
And some clear sign of their childhood keep
 Through a circle of changeful years.
Ah! why should we wonder at this?
 For Christ on the little ones smiled,
And the head of the Wise Men bent above
 The cradle that held a child!

—*Wm. H. Hayne, in Scattered Seeds.*

LAURA'S ILLUSTRATION.

Laura and Dot came down late to breakfast. Dot *would* button her own boots, and she was so little that it took her a long time. Laura was a year older than Dot, and was ready first, but, being a kind sister, waited for her, so they were both late. They had not half finished when their papa was off for the train and their mamma ready to return to her house-cleaning.

It was time for Cynthia to have her breakfast (Cynthia was the colored woman who was helping with the cleaning), so the little girls' mamma sent her to the table.

Dot pushed back her chair, and began to take off her napkin, saying, as her mother was leaving the room, "I don't want any more breakfast, mamma."

"Why not, my child?" said mamma, in surprise.

Quickly came the answer, through curled lip, "Because she's so black."

"Why, Dot!" said Laura, before the mother could speak, "God made her so black."

"Did God make her so black, mamma?" asked Dot.

"Yes, little girl. God made some men yellow, some brown, some red—"

"Why, dot," said Laura, eagerly, "don't you see? It's just like the flowers. There are red flowers and white flowers and yellow flowers and bl—" she looked appealingly toward her mother, who said, quickly:

"Yes, Laura, don't you remember the black pansies in grandpa's garden?"

Laura clapped her hands as she joyously finished her sentence.

Cynthia's face beamed, and looked almost beautiful even to Dot, because she was satisfied that "God made her so black."

—*Mary Eleanor Partridge, in Christian Union.*

UNITY.

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Boston.—Last Sunday evening was full of work in Boston. Besides the usual services there was a large religious meeting in Faneuil Hall addressed by Rev. Phillips Brooks. Another large audience gathered at King's Chapel to hear temperance addresses under the auspices of the Unitarian Sunday-school Temperance Society. Addresses were promised by Rev. Messrs. C. F. Dole, Charles G. Ames, James De Normandie and by Mr. John R. Anderson, agent for juvenile work of the Massachusetts Total Abstinence Society. Rev. C. R. Eliot presided.

—Last Sunday evening a large company of friends of the Warren street chapel celebrated the fifty-third anniversary of the opening of that useful institution. The mayor, Thomas N. Hart, presided. Mrs. Mary A. Livermore, Rev. Henry G. Spaulding, and others made addresses.

—The historic First church of Roxbury, in which Rev. Dr. Putnam ministered for many years, now in charge of Rev. James De Normandie, has just been fitted with lighting apparatus. During the remainder of the winter vesper services will be held there.

—Rev. Mr. Milsted of Chicago finds many interested friends on his present visit to Boston.

Greeley, Col.—Rev. R. W. Savage writes of lay sermons in the Unitarian church, every Sunday evening, "attended by large audiences." "On January 6, Mr. F. E. Smith gave a very interesting discourse on Lessing's story of The Three Kings. On January 13, Capt. D. Boyd gave a review and comparison of "Robert Elsmere" and "John Ward, Preacher." The discourse was full of interest and held the attention of the audience for an hour and twenty minutes. The remaining lay sermons, so far as arranged, are as follows: January 20, Mrs. M. Gunning lectured on "Human Life;" January 27, Prof. A. B. Copeland on "Patriotism and the Ballot;" February 3, Capt. D. Boyd lectures on "The Bearing of Modern Science upon the Doctrine of Immortality;" February 10, Mr. N. N. Haynes on "A Reply to Reflection upon Courts of Justice;" March 10, Mr. J. Max Clark on "Moral Education in the Common Schools;" March 17, Mr. D. Gale on "The Dangers of the Social Glass." The subjects for the intervening dates—February 17, Rev. A. K. Packard; February 24, Rev. Joseph Gibbs; and March 31, Mr. O. Howard—have not yet been announced.

—The morning services and Sunday school are well attended. The Scientific Club is doing good work.

The Post-Office Mission in California.—The Channing Auxiliary of the First Unitarian church of San Francisco, in conjunction with the Woman's Auxiliary of the First Unitarian church, Oakland, issue a four-page circular explanatory of the Post-Office Mission work which they carry on. They "wish to consider all correspondents as our parishioners and fellow workers," and suggest, in very practical ways, how such correspondents can help on the work. They are advised to write freely, to help circulate the reading matter sent, to subscribe for one or more of our papers, "or buy a good book now and then, and loan it." The formation of Unity Clubs or Circles is recommended, also "a series of afternoon or evening parlor meetings," and special attention is called to Unity Short Tract No. 20, (in their list No. 6). They give a list of ninety-nine pamphlets and tracts which they furnish free to correspondents. What "Daily Strength for Daily Needs" *is*, is told in four lines, and the book is offered at 65 cents a copy. A copy of this suggestive circular may be obtained by addressing Mrs. E. M. Everett, First Unitarian church, San Francisco, Cal.

Christmas at Ramona Ranch, Montana.—Rev. H. F. Bond, Superintendent of Montana Industrial School, writes:—"Many of the presents for the tree have been privately acknowledged; but they have been so numerous, and so often without the names or without the address of the donors, that I take this opportunity to return thanks wholesale. The friends of the school were surely very generous. Gifts enough came in time to adorn the tree liberally, and those which were late in arriving will be distributed for merit during the year, or will remain in hand for another Christmas. It ought to be known that the children highly enjoyed the evening of celebration, the presence and the presents of his Saintship. Did they know a little more English, they might say they were glad that "Old Nick" (alas) was in the hearts of so many people, and also that their gladness was perfectly, if paradoxically consistent with rejoicings over the birth of a great and good being."

Chicago.—The Third Unitarian church, corner Monroe and Laflin streets, sends out a pulpit calendar for February, containing announcement of a list of sermons to be preached in the following order:—Mutual Ministry in our Wayfaring; Heaven (by request); Revelation in Religion—I; Revelation in Religion—II. Conversation lectures also will be given in the church parlors at 10 o'clock, on the same Sunday mornings, as follows: The Ardai Viraf Nameh; Moses—Biography and Work; Biblical Legends of Moses; Biblical Legends (concluded). Every one is welcome to these church services and lectures, says the calendar.

Cincinnati, Ohio.—A member of Unity church writes of the reception given to their minister, Rev. Judson Fisher, and his wife, in connection with the annual meeting of the society noticed in UNITY of last week, and speaks of Brother Fisher's work as follows:—"The attendance was large and the affair a most delightful one to all present. The guests of the evening were cordially greeted and Mr. Fisher responded with much feeling. . . . Mr. Fisher is giving great satisfaction. His views are broad and liberal and his sermons most excellent, attracting many liberal minds outside of the church and largely increasing the attendance."

California.—"Robert Elsmere" agitates the brethren on the Pacific coast. A sermon on the book from Mr. Wendte of the Oakland Unitarian church, brought out a rejoinder from Mr. Horton, minister of the First Presbyterian church. The Unitarian reviewed his neighbor's sermon and was replied to at length by the Presbyterian. Dr. Stebbins, of San Francisco put in his word in an open letter. The different denominations took it up, and "a perfect unanimity of feeling was *not* the result." Let the clash of opinion go on. The atmosphere will be cleared.

Lawrence, Kans.—From a private letter we get the following bit of news concerning the First Unitarian church of which Brother Howland is pastor: "Our congregation increases from Sunday to Sunday, and our Sunday-school grows also. Last Sunday we had seventy-six members present. Our Monday evening Unity Club is well attended and is interesting. In other parts of the state the reports are encouraging."

Eau Claire, Wis.—The UNITY correspondent writes: "We enter upon our new year of society work under circumstances which are encouraging, when compared with those of a year ago, but in and of themselves are very bright. Prof. Maxson repeated his lecture on 'Anarchy and Socialism' here, January 1, (it was originally given in Madison before the State 'Art and Science Society,') and at the close organized a class for the study of the French Revolution."

Minneapolis, Minn.—A friend writes of the First Unitarian church that it is steadily growing in numbers, and Mr. Simmons is growing in influence among all classes in the city. He has recently preached a sermon on Catholic and Protestant Churches, which is pronounced "a fair, truthful exposition of the doctrines held by both, with exact justice and tolerant spirit."

Sheffield, Ill.—Mr. Lewis J. Duncan, of Quincy, Ill., has accepted the call of this society, much to the present, and we hope future satisfaction of all concerned. Circumstances prevent his being here before the first of March. February 5th and 6th the Rock River Circle meets here, after which lay services will probably be held for a time.

P.

Kalamazoo, Mich. — Rev. H. Tambs Lyche, of Warwick, Mass., preaches in Kalamazoo, February 3. He has been invited to supply the Unitarian pulpit for several weeks.

Jamestown, N. Y. — Rev. Mr. Frank, of the Independent Church, Jamestown, is in the city for a few days. He reports much interest in his work, not only in Jamestown, but in the surrounding country. He is contemplating the formation of a Unity Club, and a more thorough organization of his people for efficient service.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, February 3, services at 11 A. M. Study Section of the Fraternity, February 15; subject, "Tale of Two Cities."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, February 3, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday February 3, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, February 3, services at 11 A. M.; subject, Lessons from the "Marble Faun;" 7:30 P. M., a "Daily Strength" meeting. Unity Club, Monday, 8 P. M., the Novel Secton, first study of the "Marble Faun;" Tuesday, 8 P. M., Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, February 3, services at 10:45 A. M.

THE CHICAGO INSTITUTE, Third Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday February 7, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

REV. JENKIN LLOYD JONES, pastor of All Souls church, will hold four religious services at Kenwood Chapel, corner of Lake avenue and Forty-fifth street, on successive Sunday evenings beginning February 10, 1889. He will speak on the following topics: I. What are the People Thinking About? II. New Materials for Religion. III. The Better Education. IV. The Mission of the Liberal Church. A cordial invitation is extended to all citizens of Kenwood and vicinity to come and judge for themselves.

W. F. WHITE,
WARREN MCARTHUR,
MRS. O. E. WESTON,
Committee.

THE SECOND meeting of the Unitarian Club will take place at 8 o'clock, on Tuesday evening, February 5, at the residence of Mrs. Charles Dupee, 3328 Wabash avenue. Rev. J. C. Learned, of St. Louis, is to read a paper, and Rev. E. T. Wilkes, of Dakota, is expected to address the meeting. This will be an open meeting, to which all who desire to become members are cordially invited.

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(*Continued from first page*)

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The book is published by the author and may be ordered from us. The retail price is $1.50, but any Unity subscriber may have it for $1.00; postage thirteen cents.

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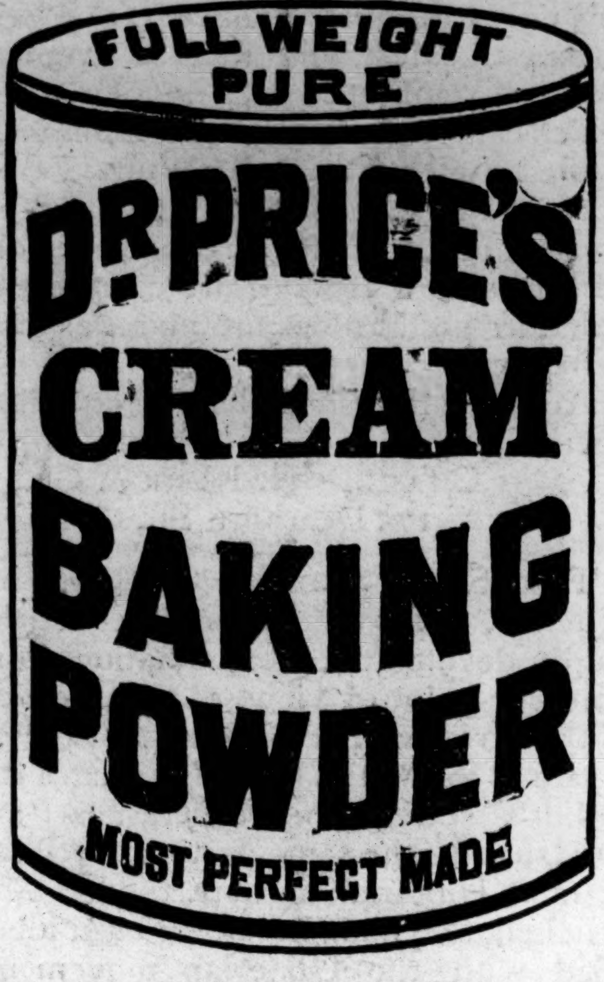

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